

**A SER-
MON MADE**

**IN THE CA-
thedral
churche of Saynt Paule
at London, the
XXVII. day
of June,
Anno. 1535. by Sy-
mon Matthewe.**

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A SER

MON MADE

IN THE O.A.

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SERMON MADE BY

Symon Matthew.



VMILIAMINI igitur sub potenti manu dei, ut uos exaltet in tempore uisitationis. &c. Priori epistola Petri Capit.ultimo.

It may ryght well be verified of saynte Peter, that the famous pryncce Salomon wyrteth in the . ix. chapytre of his Prouerbes, *Sciētia sanctorum prudentia*, that is to say, The counnyng and knowledge of perfect good men is Prudency, not in gyuyng them selfe to knowledge onely of worldely matters, remembreinge thinges paste, and prouidyng for thinges to come, but also vlyng the same, to the profit of other in spiritual thinges: neither hyding their talentis ne p̄cious treasure of their mayster cōmytted to them, moze superfluous ly, or vndiscretely expēdyng the same: but as they se occa-

sion and haue tyme, diligētly labour
 fruitefully to bestow them. For som-
 tyme the wyse man must exhort, and
 somtyme dissuade, somtyme prayse,
 somtyme disprayse, somtyme intrete,
 and sometyme rebuke, as his causes
 shall require: sometyme he muste as-
 swage the proude corage of an high
 stomacke, and courage and comfort
 them that are weake and comfortles:
 and these proprieties shal ye se in this
 blessed apostoll, if ye reuerently rede
 his epistoll, and obserue euery parte
 of the same. For he, consyderinge in
 his tyme the great persecution, that
 was done ageynst the chryistians, and
 howe they were fledde into dyuers
 parties and scattered about for feare
 of the same, sent lyke a good Pasto-
 louynge letters to theym, commen-
 dyng, comfortyng, exhortyng them.
 fyrste he mooste hyghly extolleth,
 prayseth, and blesseth god, for his in-
 estimable mercye shewed, to regene-
 rate

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rate and repare vs by the Resurrec-
tion of Iesus Christe from deathe to
immortalitie and lyfe euerlastynge,
puttynge them in comfort to be part-
takers and inheritours of the same
glozie, not by their merytes, but by
the operation of the holy goste, whi-
che by feythe preserved them worthy
such rewarde: wyllyng them for this
cause to reioyce in their persecutions
and other tribulations, whiche shall
proue and declare their vnfeyned &
true feyth to their praise, and glozpe
of god. And for that he wyl not them
to haue a countrefet fayth, or a faith
of their owne imagination, inuēted
by some sensuall diuise: he wylleth
and commaundeth theym to lyue ac-
cordingly to their profession. For it
is not inough to be chrystened, & with
outwarde dedes or countenances to
professe Christ, and so to haue the ti-
tle of a Christian, excepte they wyl
declare theym to be suche in dede by

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innocencie of lyuyng, whiche they
 muste especially regarde, therby re-
 presentyng Chzist: and also remem-
 bryng with howe greatte a treasure
 they are redemed. And these perswa-
 ded to them in the fyrst chapitre, and
 parte of the second, he wylleth them,
 that they shall not vnder the pzetexte
 of Chzistianitie, to thynke them selfe
 at liberte to disobey theiꝝ superiours,
 but rather euery one to do his duetie
 to them, although they were infidels
 and tyꝛauntis : foꝛ herin consysteth
 the perfection of a chzisten man, if he
 wyllyngely suffre iniuries & deserue
 them not. Foꝛ if a man suffre losse of
 goodes, imprisonment, outlawry, ye
 deathe, and deserue the same, it shall
 nothyng be rewarded of god: so that
 the punishment maketh not a mar-
 tyꝝ but the cause, as saynct Peter af-
 fymeth in the secōde chapitre. Ther-
 foꝛ he wyl all chzistians to suffre as
 innocentes, takyng exāple of Chzist.

In

In the thirde chapitre he teacheth, howe the woman shal vse her selfe to her husbände, and what conuersation she oughte to be of, the maner of her tyzyng and of her apparell, expressing the chastitie of her mynde, he also there teacheth, howe the man shall vse hym selfe to his wyfe. Then he generally exhorteth all to faythe & to vnitie in the same, and to compassion fraternal, loue, gētylnes, mekenes, paciēce, not hasty to be reuenged, repayinge one iniurie for an other, or one ylle woꝛde for an nother, but gentylle in woꝛde and dede: and thus lyuyng innocently to feare no persecution, for no manne can hurte them, but moche blessed are they that suffre for vertue.

He wylleth also the Christianses to be perfectly instructe in feyth and hope, that if any demande any thing of them, they may be in a redynes to answer them, and with wysedome &

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Innocencye of luyngge, whiche they muste especially regarde, therby representyngge Chyist: and also remembryngge with howe greatte a treasure they are redemed. And these perswaded to them in the fyrst chapitre, and parte of the second, he wylleth them, that they shall not vnder the pzetexte of Chyistianitie, to thynke them selfe at liberte to disobey theiꝝ superiours, but rather euery one to do his duetie to them, although they were infidels and tyꝛauntis : foꝛ herin consysteth the perfection of a chyisten man, if he wyllyngely suffre iniuries & deserue them not. Foꝛ if a man suffre losse of goodes, imprisonment, outlawry, ye deathe, and deserue the same, it shall nothyng be rewarded of god: so that the punyshment maketh not a martyr: but the cause, as saynct Peter affyrmeth in the secōde chapitre. Therefore he wyl all chyistians to suffre as innocentes, takyng exāple of Chyist.

In

In the thirde chapitre he teacheth, howe the woman shal vse her selfe to her husbände, and what conuersation she oughte to be of, the maner of her tyzyng and of her apparell, expressyng the chastitie of her mynde, he also there teacheth, howe the man shall vse hym selfe to his wyfe. Then he generally exhorteth all to fapthe & to vnitie in the same, and to compassion fraternal, loue, gētylnes, mekenes, patience, not hasty to be reuenged, repayng one iniurie for an other, or one ylle worde for an nother, but gentylle in worde and dede: and thus lyuyng innocently to feare no persecution, for no manne can hurte them, but moche blessed are they that suffre for vertue.

He wylleth also the Christianes to be perfectly instructe in feyth and hope, that if any demande any thing of them, they may be in a redynes to answer them, and with wysedome &

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example to allure theym to the Religion of Chyiste and lyke paciency, if they shoulde suffre. lyke persecution for their innocency. For thus Chyiste moste innocent and boyde of all syn suffred for vs synners, hauyng great care to saue vs, as he also in the tyme of Noe wolde haue saued the people if they had conuerted and done penance in tyme. Wherfore for as moche as Chyiste by afflictions and many tribulations is nowe ascended into heuen, it shall become his disciples to be of his cōditions & mynde, and pzeare them fyrst to be indewed with vertues, and than to be in redynes to suffre for the same. This no lesse thanne chyse he inculketh into them, aduertysynge them to be in redynes to suffre, but not as malefactours, but to haue a good and a iuste cause to suffre for. And for þ he wpll not the flocke of Chyiste to be destitute & lack knowlege, instātly he desireth.

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syzeth the senpours, that ar assigned
to haue the ouersyghte, to fede them
diligently, and that gladdely and
wyllyngly, lokynge foꝛ rewarde of
god. Also the iuniours to be obedi-
ent to their elders: and generally all
to shewe humilitie to eche other. Foꝛ
god withdꝛaweth his grace from the
proude, and gyueth the same to them
that are meke. Humble you, sub-
mytte and meke your selves therfoꝛe
vnder the myghty hande of god. Co-
mytte your selves, that is to say fully
and holly to his pꝛotectiō, that he
maye pꝛomote and exalte you in the
tyme of his visiatiō. Commytte to
hym all your busyness: foꝛ he hathe
great care foꝛ you. Be you sobꝛe and
circumspecte: foꝛ your aduersary the
dyuell, lyke a roynge lyon wande-
reth about sekynge whom he may de-
uoure: hym resyste you stronge in
feyth, consyderynge lyke persecutiō
to be done to al your chꝛysten brother

A.b.

heed

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heed. The god of all grace, whiche
hathe called vs into his euerlastyng
glozy by Christ Iesus, shal his owne
selfe after you haue suffred a lyttell
affliction, make you perfecte, shall
settyll and strengthe you. To hym
be glozye and dominion foꝛ euer, and
while the woꝛlde endureth. Amen.

This is the englyshe of the Epistle,
that we rede this pꝛesēt sonday: that
I may haue grace to declare y^e same
moze largely to the glozy and honoꝛ
of god, I shall desyre you to calle to
god foꝛ the assisteꝛce of his grace: and
in your pꝛayer to commende to hym
the catholike church of Christēdom,
in especial this church of Englāde,
our soueraine loꝛd the kyng supꝛeme
heed vnder god of this church, our
most gracious queene, queene Anne,
my lady Elisabeth pꝛincesse and lau-
full heire to them bothe. &c. And all
though the laste sonday the pꝛeacher
coude not fynde in his conscience to
pꝛay

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pray for the soules departed, sayng,
that he thought his prayer shuld no-
thyng auayle them: yet I wyl de-
syre you to praye for them, trustyng
that you haue in remembrance, howe
in tynes paste I haue proued by au-
ctorities of Hierome, Augustin, Am-
brose, and Chrysostome, and also by
scriptures, as saynt Augustine vn-
derstandeth them, that we shulde so
do: for they ar in such case, that they
maye be reliued by our prayer. &c.

All though in consyderynge the
sensible creatures of god, many ty-
mes I am constrayned greattely to
meruaylle at the diuine power: yet
nothyng so greatly moueth me, as
when I remembre all the regions of
Christendome, whiche befoze the co-
mynge of Chyste, were spirituallly
deade, and now by his mercye haue
lyfe gyuen to them, so knyt and ioy-
ned to hym as one principall heed by
vnitie of feythe, that now they are
one

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one mysticall body, haupnge dyuers
membres deputed to dyuers offices,
and euery one ministrynge for other
in Christe. And this is well worthe
to be meruayled at, if we wyl consi-
der the great multitude of the peo-
ple, and the diuersitie of the same,
whiche settinge all customes apart,
all humayn lawes, all lernynge, all
pleasures, al vices (wherin they had
al their lyfe tymes accustomed them
selves befoze) most humbly receyued
the feythe of Christ, from the whiche
neyther losse of goodes, nor impry-
sonement, nor dethe coulde euer dis-
swade them.

¶ And surely great meruaylle it is,
howe that so many noble men, so ma-
ny princis, so many kynges, so many
emperours, ye of so great power and
stomake, wolde gyue credence to su-
che symple, vnknownen, abiecte and
vile persones as the Apostols were,
after the worldly estimation: whiche
prea-

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preched thinges incredible, as Christ
god and man to be bozne of a virgin,
whiche crucified and put to deth, rise
agayne the thirde daye by his owne
power from deth to lyfe, and soone
after ascended to heuen. whiche pre-
ched foꝛ delicacie of lpyunge, absti-
nency: foꝛ voluptuousnes, chastitie:
foꝛ dalliance, lamentation and conti-
nuall moonyng: foꝛ riches, pouer-
tie, the spirite of god so woꝝkyng,
that many nations vnlike in condi-
tions, vnlyke in langage, and being
in great distance, dyd agree, and yet
do agree in professinge Christ Iesus
and his religion, one spirit woꝝkyng
and gyuyng vital operation to them
all. Foꝛ as in the naturall body of
man the soule gyueth lyfe and mo-
uyng to euery ioynt, so that no man
can moue any parte of his body, but
by the spirite vitalle extended to the
same: no moze can any manne moue
hym selfe to any poynt of vertue and
good=

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goodnes, but by the vertue of the ho-
ly gooste excitinge & mouyng him to
the same. And as the bodye is one,
and hath many membez, and yet al
the membez make one bodi, though
they be many in theym selves: so is
Christe with all christians one. For
al we are christened in one spirite, for
that we shulde be one body in Christ.
This body was sometyme in Christ
and his apostols and disciples, and
by them it was nourysed and incre-
ced, some trauaylynge into one coi-
tre, and some into an other: and as
they dyd ppyt in them, so did they be-
come ptis of Christis mysticall body,
that is to sey of þe churche, so that the
diuersitie of regions and countreys
maketh not the diuersite of churches
but the vnitie of feyth maketh all re-
gions one churche, all thoughe the
same regions were vnknown to vs
and we to them. As if saynt Andrew,
Philip, Thomas, and other of the
apostols

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apostols preached in straunge countreys, and conuerted them, spekinge nothyng of eche other, noꝝ of Peter, but onely of Chyste and his benefy-
tis: yet foꝝ their feyth shulde they be of the same churche that Peter was of, al though they neuer harde of Peter, noꝝ Peter of theym. As sayncte Paule after his conuersion, vnkno-
we to Peter and other apostols, pre-
ched in Arabie and Damasco.iii. ye-
res, Iesus, that he is the son of god:
and many by his preachynge recey-
ued the feyth, whiche neyther knewe
Peter noꝝ other of the apostols, but
Iesus Chyst, and the same crucified
foꝝ our redemption: and yet foꝝ this
feythe, were they made one in Chyst,
and of his churche. So that it was
of no necessytie foꝝ them to knowe
Peter, as many haue rekened in the
byshoppe of Rome, that excepte we
knewe hym and his holy college, we
coude not be of Chystis churche.

But

But I am ryghte sure, that manye
 thousandes are saued, whiche neuer
 harde of Peter, noꝝ yet of the bishop
 of Rome: so that the vnitie of Chri-
 stis church cōsisteth not in the know-
 lege of any erthely creature: but in
 the knowlege of Chyste and true be-
 leue in hym. And foꝝ this laboured
 the apostolles, and yet labour theyꝝ
 trewe successours, whose continuall
 study must be to maynteyn the same,
 takynge example of sayncte Paule,
 whiche regardynge moche this vni-
 tie, sayth in the. xiiii. chapter to the
 Romaynes, *Quæ pacis sunt, sectemur, et
 quæ ædificationis sunt, inuicem custodiamus,*
 Wher he repꝛouynge vnfruitfull
 disputations, wyllethe vs to folowe
 those thinges that maye make foꝝ v-
 nitie, & foꝝ the edifienge of our bro-
 thern and vs. And in lykewise in the
 fyꝛst chapitre to the Coꝛinthians, in
 the firste epistle he saythe, *Obsecro uos
 fratres per nomen domini nostri Iesu Christi,*
 vt idipsunt

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vt idipsum dicatis omnes, et non sint in vobis
 schismata. sitis autem perfecti in eodem sensu
 et in eadem sententia, ¶ Instantly desyre
 you (sayth he to the Cozinthians) in
 the name of our lozde Iesu Chziste,
 that you agree both in word & mynd
 in one, and lette there be no schisme
 noz diuision among you. And in the
 xliii. chapitre ¶ rede of hym, Non est
 dissensionis deus, sed pacis, sicut et in omnibus
 ecclesiis sanctorū doceo, where the holpe
 apostoll wylleth, that if any man re-
 ken hym selfe to haue the spiryte of
 god, he shall the rather regarde vni-
 tie: for that the spirite of god is au-
 thoꝝ of vnitie, and not of discoꝝde.
 Euen so wrytinge to the Ephesians,
 he saythe, Soliciti seruate unitatem spiritus, ¶
 wyllyng al hautenes to be set apart,
 and euery man with gentylnes to do
 his diligente endeuer to maynteyne
 vnitie. And saincte Paule rekeneth,
 that he shall sone opteyne his desire,
 for that they haue one body and one
 B spirite,

Ep
 4.

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spirite, and one trust and hope of the
 enheritance of heuen, that is promi-
 sed them by their vocation. Further-
 moze they had one lozde, one seythe,
 one baptisme, whiche by the meritis
 of the passion of Chyste was of lyke
 effect to them all. Also they haue one
 god, whiche is father of them all, &
 hath the moste high regency, gouer-
 nyng all thinge, and by his diuine
 spirite is pzent in vs al. And in his
 epistle ad Hebreos, in the. xii. chapi-
 tre, he sayth: *Pacem sequimini cum omni-*
bus et sanctimoniam, sine qua nemo deum uide-
bit, contemplantes ne quis desit gratie dei, ne
qua radix amaritudinis sursum germinans im-
pediat, et per illam inquinentur multi, **Do**
 your endeuer to haue peace and qui-
 etnes with al folkes, and to haue pu-
 ritie and cleplynes of lyuyng, with-
 out the whiche no man shall se god,
 neyther nowe by seyth, noz hereafter
 by fruition: do I saue your endeuer,
 consyderynge not onely for your sel-
 fes,

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ses, but also for other that they falle
not from grace: And take hede, lest
any yll rote of infidelitie sprynge vp,
wherby other may be corrupte. And
thus saint Paule was euer wont to
preache, knowinge righte well, that
al though diuers and many thinges
perteyne to the lyfe of a chrestian, yet
nothyng moze then peace and vnite,
our sauour Chyste sayeng, Ioan. xij.

*In hoc cognoscent omnes, quia mei estis disci-
puli, si dilectionem habueritis adinuicem,* By
this cognisaunce all the worlde shall
know you for my disciples, if ye haue
vnite amōg you, vnitie I say of feith
and spirite, fixed and sette stedfastly
in god, and not in any mortall crea-
ture, as many haue thought necessa-
rie, that if a mā shuld be of the chur-
che of Chyste, he must be of the holy
church of Rome, & take the holy fa-
ther therof for the supzeme heed, and
for the vicare of Chyst, yea for Chyst
hym selfe: and to be diuyded frome

B.ii. him,

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hym, were euen to be diuided frome
 Chziste. Suche dāpnable techynge
 haue there bē, which haue caused mē
 to leaue the cōmandementes of god
 vndone foꝝ the humayne traditions:
 but what so euer hath ben done by i-
 gnoꝛance, let vs refoꝛme it, and not
 be aſhamed to pꝛoſeſſe truthe: whi-
 che is, that nexte vnto god the pꝛince
 ought to be honoured, and that the
 biſhop of Rome hath no moꝛe power
 by the lawes of god in this realme,
 than any other foꝛeyn byſhoppe, and
 this wyl I playnely pꝛoue: and all
 though I can not do it eloquentely,
 yet I ſhall do it feythfully, and that
 foꝝ truthes ſake. And foꝝ that I wyl
 not be tedious in reherſyng the kyn-
 ges in the lawe of nature and lawes
 wꝛitten tyll the comyng of Chziste,
 I ſhall ſpeake that the goſpelle, the
 very woꝛde of god pꝛouoketh me to.
 ¶ Fyꝛſt the act of ſaynct Iohn Ba-
 ptiſt moche moueth me, which being
 the

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the elect and chosen prophet of god, & sent from hym, to whom no other creature bozne after the common course of nature myghte be compared, luyng in suche greate integritie and innocencye, preachynge veritie, and maynteynyng the same to deathe, demaunded of the moſte notable offenders in Jury, what they ſhuld do, commanded them, reuerently to obſerue the ordinaunces and lawes of their emperour: whiche he wolde not haue done, if that obedience had not ben due by the lawes of god. He dyd not counſaile theym to come into a ſolitude, and leaue their dueties vndone: noꝛ he dyd bydde them to laye aſparte their armours, but that accoꝛdingly as god wylled, ſerue their emperour, doing no violence to any perſon, noꝛ faſſely accuſe any man, but to be contente with ſuche wages as theyꝛ emperour gaue them, to reſiſt his enemyes, and to preſerue the com-

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mon welthe. And Chyſte hym ſelfe
 not onely with other dydde wyte his
 name, knowledginge his obedience,
 but he alſo payde the heed peny, as a
 token of the ſame, perſwadinge the
 iewes, whiche had coniured to rebell
 againſt their emperour, that without
 mutmour oz grudge they ſhulde doo
 their duetie, and conforme them ſel-
 fes to their princis pleaſure, ſayeng:
 Gyue to Ceſar, that is dewe to Ce-
 ſar, and gyue to god, that is dewe
 to god. And euen ſo whanne the
 Jewes wolde haue forſaken theyr
 prince, & haue choſen Chyſte to their
 kynge, he withdrewe hym ſelfe, and
 that to auoyde occaſyon of rebellion
 and diſobediency. Alſo teaching his
 diſciples humilitie, and not to be am-
 bitious, whan they ſtryped, whiche
 of theym ſhulde be taken for the bet-
 ter, he ſayde: who ſo eſtemeth hym
 ſelfe better, let hym uſe hym ſelfe as
 an inferiour, menyng, that the gret-
 ter

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ter graces that a man or woman recepueth of god, the more shall they humble them selves, in disposyng the same, and not to desyre no hyghe estate, nor to be the more statelpe or proude for them, but euermore to re-ken them selves moste vnworthy.

And for a token herof befoze his passion, in all his. v. examynations, he neuer grudged at Césars lawes, nor at the commaundementes of his commissioners.

¶ Now good Christiãs, if there were no other scriptures to teche vs to do our dueties to our soueraigne: yet it semeth to me, that these fewe examples shulde sufficiētly moue vs, if we dyd loue and dꝛede god. For if saynct Iohn and Christ shewe suche obedience to princis being infidels and tyrantis: howe moche more shal we be bounde to do the same to our christen prince? And if they neuer write about to diminish the royaltie of their

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Emperour, what good christian can
with good conscience attempt the cō-
trarie? Saynct Peter, whiche neuer
challenged so high honour or digni-
tie, as many haue gyuen to hym, all
proude prelacy set aparte writeth not
to one countrey or citie, but vniuer-
sally on this wyse: Humble your sel-
fes vnto all maner ordynance of man
for goddis sake, whether it be to the
king as most excellēt, or to his cōmis-
saries sent from hym, for the punysh-
mēt of iuel doers, & the laude of them
that do wel. Marke here, y the prince
is called most excellent: whiche if he
so be, than none in his realme shall
excell hym. And he sayth also: Feare
god and honour the kynge. Se here
howe that he putteth no meane per-
son betwixte god and the prince: but
immediatly after god, the kyng must
be honoured. Thus taught sayncte
Paule the Romayns, that euery mā
and woman shulde be obedient vnto
the

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the auctoritie of the hygher power :
 for there is no power but of god, the
 powers that are, are ordeyned of god.
 who so euer therfore resisteth power,
 resisteth the ordinance of god : And
 they that resiste, shal receyue to them
 selves damnation. For rulers are not
 to be feared for good woꝝkes, but for
 euell. wyl you be without feare of the
 power? do wel than, and so shalt thou
 be pꝛapled of the same. For he is the
 minstre of god for thy welthe. But
 and if thou do euell, thā feare : for he
 beareth not the swerde for naughte,
 but is the minstre of god, to take ven-
 geance of them that do euill. wher-
 fore you muste nedes obeie, not for
 feare of vengeance only, but also bi-
 cause of cōscience. And euen for this
 cause paye you tribute : for they are
 goddis mynisters, seruyng for the
 same pourpose. O good lorde, what
 maiestie is in these woꝝdes: howe er-
 nestly shulde euery chꝛisten man and
 woman

B. b.

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woman haue this in mynde. For if
 suche power be of god (as in dede it
 is) and the resister therof, resisteth the
 ordinance of god, if god haue giuen
 the sworde to punishe and slaye the
 deniers herof, if eternall damnation
 remayneth for theym, that disobeye
 this godly ordinance: what damna-
 tion are they in, which contempnyng
 trewth, shall studie to procure theyr
 owne dethe, and so cause other to fal
 in lyke damnable errour with them?
 I can not nor dare iudge them, but
 the worde of god iudgeth them, whi-
 che oppugnen verite. God of his in-
 finite mercy pardon the ignorāt, not
 of this realme onely, but of all chri-
 sten realmes, and graunt them light
 to se his truthe, and open theyr har-
 tes, with pure conscience to receyue
 the same.

Howe erneste this holy apostolle
 was for this veritie, it maye ryghte
 well appere in his epostol sent to his

Disci-

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disciple Titus, whom he had assigned to be byshop of Crete, gyvinge hym amouge all other thinges in commaundemente, to warne the people in his sermons, that they submytte them selves to princis and powers, & redily to obey their commaundementes, as he hym selfe in all thinges obeyed them: & made refuge to them, as whā he apeled to Cesar in a cause of heresie, gyving example of his obedience. Whan I redde this fyrste, I meruayled moche, that Paule, in a mattier concernynge the helthe of his soule, wolde appele to Cesar and not to Peter, if Peter hadde ben the chiefe prelate ordeyned of god. But full well he knewe, that good Peter neyther had noz wold haue any high estate, oz imperiall power, although Christ had vsed hym familiarly. Noz good Paule him self challenged any more authoritie, all thoughe Christe called hym his electe and chosen vessel.

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selle. And I dare boldely saye, that
 none of the apostols, what partis so
 euer they pꝛeched in, desired euer any
 iurisdiction, but onely desyred the
 high powers to vse their authorities
 in seruyng god, as befoze tymes they
 had in seruinge the worlde: conside-
 ringe that it is two thynges, to be a
 pꝛince and a chꝛysten pꝛynce, whose
 office is to pꝛocure peace foꝛ his peo-
 ple, to se the liberties of his common
 welth maynteyned, to se that the poze
 people famishe not foꝛ lacke of suste-
 naunce, some haupng to moche, and
 excessiuely expending the same, and
 other some haupnge nothinge at all,
 to se who be called to offices, to be of
 his counseylours, to se the sedicious
 and other malefactours punished, re-
 membringe that god hath not giuen
 him his sword foꝛ naught. And ther-
 foze sayncte Augustyne saythe, that
 al though he were ones of this opi-
 nion, that malefactours, as herety-
 kes

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kes, shoulde onely be resysted with
 scriptures: yet he perceyvyng ma-
 ny incommodities to ryse therupon,
 chaunged his mynde, and thoughte
 the argumentis of scripture not suf-
 ficient, onelesse the tempozall power
 wolde assiste and gyue aide to them.
 And he saith that these wordes of the
 prophete, *Et nunc reges intelligite, erudi-*
mini qui iudicatis terram, Seruite domino in
timore, were spoken sometyme in pro-
 phecy nowe to be put in effect of eue-
 ry chryste pynce, that they shall nowe
 lerne to knowe god, of whome they
 haue their kyngdomes, and meking
 them selves vnder the mighty hande
 of god, shall lerne true and holsome
 doctrine, to iudge the people & serue
 god with due fere and reuerence, di-
 uisinge lawes to represse errours &
 other vices repugnaunt to the plea-
 sure and wyll of god: and that their
 subiectes may lerne to pferre truth
 to mans inuentions and imaginati-
 ons

Psa

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ons. And therfoze he pzepleth the lawes made by eimperours against the pagans, sayeng: *Quis enī nostrū, quis uestrū nō laudat leges ab imperatoribus datas aduersus sacrificia paganorū?* And in y same epistol he sayth, that such sharpe and penalle lawes haue caused many to leue their errours, & afterward haue gyuen moste hartty thanks to theyz pzinces, which by such meanes haue called them from their errours. For lyke as a man beinge in a phzenesye may not be suffred to haue his wylful libertie, but must be bounde with chaynes lest he destroy him selfe: and as they that be diseased with a deedly slepe, in latine called *Morbus lethargicus*, may nat be suffred to haue their appetite, but muste be kept wakynge, ozels they shall slepe to deth: so must malefactours be loked vppon with fearefull lawes and peynes, lest they bothe destroy them selves and other: and in so doinge the pzinces do their
Due

due seruice to god, oz els not. For as
 saynct Augustine sayth in an nother
 place, *Quomodo reges seruiūt domino in ti-*
mōre, nisi ea, quæ cōtra domini iussa sunt, reli-
giosa seueritate phibēdo atq; plectēdo? Our
 lozde Iesus putte this in the heedes
 and hartis of pzincis, to know their
 powers gyuen of god, and to execute
 them in his seruice: thanne shall we
 nothyng nede to ronne to Rome, but
 euery mā in his realme shall say and
 repozte by his pzince, as Tertuliane
 dyd by his emperour, whiche in a li-
 tell treatise made *ad Scapulam*, saythe,
Christianus nullius est hostis, nedum impera-
toris, quem sciens à deo suo constitui, necesse
est ut et ipsum diligat, et reueretur, et hono-
ret, et saluum uelit, cum toto Romano imperio,
quousq; sæculum stabit. tam diu enim stabit.
Golimus ergo et imperatorem sic, quomodo et
nobis licet, et ipsi expedit, ut hominem à deo
secundum, et quicquid est, à deo consecutum,
 solo deo minorem, A chrysten man is no
 mans ennemie, moche lesse is he the
 empe-

Epi
 la. 5

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emperours ennemye, whom he knownge to be ordeyned of god, of necessity must loue him, reuerence him, and honour hym, and desire hym to prospere with al his empire of Rome euen to the worldes ende. For so longe shall it stande. We therfore honour our emperour, as moch as is laful for vs, and conuenient for hym. We honour hym as a man nexte to god, haupng what so euer he hath of god, inferiour to god onely.

There is a wonderful sayenge and a notable, and to many incredible: but to cōfirme this, hark what Iohſſi and Paule the holy martyrs sayd to Iulian, when he thzetned them with these woꝝdes: *Si contemptus fuero a uobis, necesse mihi erit agere, ut contempni non possim. Ioannes et Paulus dixerunt, Non præponimus tibi personam qualemcumq., deum tibi præponimus*, You shall vnderstande, that this Iulian had gyuen in commaundement, that all his subiectes shulde

shoulde make sacrifice to idols, and
that all professinge Christe shulde be
banished: none so hardy to mayntein
oꝛ receyue into his house any of that
sorte: but John & Paule, not with-
standynge this commandement che-
rished the christianes. wherfoze the
emperour beinge discontented, sayd
to theym: If you contempne me, hit
shalbe necessarie foꝛ me so to do, that
I be not contempned. The holy men
John and Paule made aunswere on
this wise: we pferre no person, no
creature, what degree so euer he be
of, vnto you, god we pferre. Howe
fortuned this, that these holy menne
forgotte here the byshoppe of Rome?
why dydde they not pferre hym: as
theyr supreme heed nexte vnto god?
Except you wyl be blinde styl, these
fewe authorities may suffice to shew
vnto you, that nexte to god we shall
honour our prince.

¶ Nowe lette vs se howe it maye be

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proued, that the byshoppe of Rome
 hath no moze authoritie, then an o-
 ther foreyn byshoppe : but fyrste lette
 vs see what scriptures the papistes
 sette moste vpon, whiche if we can
 pulle away from them, their matter
 is lyke to falle. They saye, that this
 terte maketh moche for theyn, Tu es
 Petrus, et super hanc petram edificabo eccle-
 siam meam, Thou art Peter, and vpon
 this stone I wyll buylde my church,
 ergo Peter was the heed of the chur-
 che. Truly this argument is framed
 moche lyke their matter : For if the
 church had ben stablyshed vpon Pe-
 ter, than when Peter dyed, all shuld
 haue fallen with hym, bothe church
 and chancell : but saynte Augustyne
 teacheth vs an other maner of lesson,
 whiche is, that these wordes, Thou
 arte Peter, and vppon this stone I
 wyll buylde my church, were spoke
 to Peter, not as to a priuate persone
 but to Peter representynge the holle
 nombre

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nombze of the apostols, and the vni-
uersall churche. And this agree the
well with the gospell, where Chyste
asked his disciples, whom the people
sayd that he was, and they answered
and sayde: Iohn Baptiste, some say
Helias, and some say one of the olde
prophetes is risen agayne: He sayd
vnto them: who saye ye that I am?
Peter answered and sayd, Thou art
the Chyste of god. And he warned &
commaunded them, that they shulde
tell no man that thyng. Of this hit
may appere, both in asking the que-
stion, and also of Chystis comman-
dement, that Peter made answer in
al their names. For the questiō was
not ~~purposed~~ to hym, but to them al:
and therfore makinge aunswere, he
made answer for them all. And this
commaundement, that they shoulde
not speke this thinge to any persone,
was gauen not to Peter only, but to
theym all: whiche proueth, that the

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reuelation was made as welle to o-
ther as to Peter. And the same au-
thoritie, that he gaue to Peter in the
name of theym all, to bynde and to
loose: the same he gaue to euery one
of theym, sayenge, *Sicut misit me Pa-*
ter, ego mitto uos, As my father sente
me, I sende you, and euery one of
you with the same authoritie bothe
to preche the glozie of god, and also
to remyt synne. Nowe if Peter wold
challenge moze authoritie than his
felowes: than he must haue such au-
thoritie aboue Chyste: For such au-
thoritie as Chyste had, he gaue to al
his apostols. Also whan Chyste sayd,
Accipite spiritum sanctum, quorum remiseritis
peccata, remittuntur eis, et quorum retinueri-
tis, retenta sunt, Rehersynge this texte,
saynt Iohn sayth, that he bzyethed v-
pon them, and no moze vpon Peter,
then Andze w o? Iohn: no? he spake
these wordes moze to Peter than to
the reste, but sayde, Take the holpe
gooste:

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gooste: whose offencis oꝝ synnes you remytte oꝝ foꝝgiue, they shall be foꝝgyuen, and whose synnes you do not foꝝgyue, they shall not be foꝝgyuen.

And lykewise whan he sent them into all the woꝛlde to pꝛeche, he placed none of them all, but bade them go to the bꝛode woꝛlde, and pꝛeache the gospell to euery man and womanner: And therfoꝛe no moꝛe honour to Peter, than to other of his felowes. And this the holy apostoll Peter teacheth hym selfe, in his fyꝛst epistol saying: The elders, whiche are amonge you I exhoꝛte, whiche am also an elder, and a wytnesse of the afflictions and tribulations of Chꝛiste, and also a part taker of the gloꝛie that shall be opened: Se that you fede Chꝛistis flocke, which is amonge you, takynge the ouersight of them: not as though ye were compelled thereto, but wyllynge: not foꝛ the desyre of fylthy lucre, but of a good mynde: not as

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though ye were lordes ouer your parisheners, but that ye be an example to the flocke. Here saynt Peter doth not onely knowledg hym selfe to be equal with other: but he also sheweth that he desireth no royall regiment: and so doth he exhorte other to be of the same mynd with hym. They therefore, whiche extolle so moche the iurisdiction of Peter, sclaunder hym. And I am sure, he is not contented to be so reported ageynst the veritie. Therefore whanne so euer you shall haue any scripture, that soundeth for Peters authoritie, vnderstande the same spoken to all the apostols, represented in Peter. And this is saynt Augustynes mynde, as I haue sayd before. And euen so saynt Hierome in his fyrste boke ageynste Iouinian, al though he may be sene to some reder, that he speaketh vtterly for the prelacy of Peter, yet he sayth euen there, that all the apostols receyued the

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the keys of the kingedome of heuen,
and that the substance of the church
was equally builded vpon them all.
So that saynte Hierome mente not,
that Peter had moze auctoritie than
the other, but that he was chosen as
one to be pꝛeloquentour and speaker
foꝛ his felowes, and that to auoyde
confusion, whiche shulde haue bene,
if all shoulde speake to gether. And
yet this pꝛueth hym not to haue moze
authorite thā an other. As although
my lord Mayor, the aldermen, with
other, shulde sende mayster Recorder
in message to the kynge foꝛ some co-
mon matter of the cite: maister Re-
corder is not nowe a pꝛiuate person,
but a common persone: and what so
euer he speaketh, durynge his com-
mission, the holle cite speaketh it: &
what answere so euer is made to him
is made to the hole cite. And yet this
pꝛoueth not mayster Recorder to be
of moze authorite thē my lord maire.

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and the aldermen. And truely onles
we shulde thus vnderstonde sayncte
Hierome, he shuld be cōtrarye to him
selfe. For in his epistoll sent to Eua-
grius, he maketh all bishoppes of al
places equall, these are his wordes:
The churche of Rome is not to be
thoughte to be diuided frome other
churches in the worlde, both France,
Brytayne, Affrica, Persis, Oriens,
and India, and all other strange na-
tions honour Chyiste, and kepe one
rule of truth. If auctoritie be asked
therfore, the worlde is bygger then
one citie. Where so euer the byshoppe
shall be, eyther at Rome, or elles at a
pooze citie in Italy called Eugubiu,
or at Cōstantinoble, in Macedonie,
or in Rhegio, a citie in Grece, or in
Alexandria and Tanis cities in E-
gipte: he is of lyke meryte, and of
lyke prelacy. The abundance of ry-
ches, and the humilitie of pouertie
auseth not a byshoppe to be more or
lesse

lesse in auctoritie, but all indifferently at the successours of the apostols.

What can be moze plainly spoken for equalitie of byshoppes: Rede it, and rede it agayne, and imprint it in your hartis, and muse vpon it: and then iudge saynct Hieromes mynde. you shall well perceyue, that he meaneth all byshops to be of lyke auctoritie in their owne diocese: and that none shall challenge by the lawes of god any prelacye aboue an nother. Saint Cyprian in lyke maner, what so euer he semeth to say in other places, yet in his epistolle ad Cornelium, whome he calleth brother, he saythe, that it is decreed to hym and all byshops, that euery one shall haue the ouersight & gouernance of their owne diocesans, for whom they shal make accompte to god. And in his booke called *De simplicitate praelatorum*, he saith: that all the apostols were lyke in honour and power. And if they so were,

C.b.

what

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what is then become of Peters prelacye: I thynke if in this matter he were reuerently handeled, he shulde be vnderstode as saint Jerome was: whiche commendynge the auctoritie of byshoppis dyd neuer derogate the royaltie of pꝛincis, but wolde euery byshoppe to haue the gouernance of his flocke, maynteyninge alway the auctoritie of pꝛinces. And in good ferythe I can not rede the contrarpye in theym: but ofte I doo rede, howe they submytted them selves and called vpon tempoꝛal power foꝛ helpe & maintenance of truth, not pꝛesuming to call any general Councels, but vpon their fauours: As the councele of Nicene, whiche was celebrate by the commaundement of Cōstantine the emperoꝛ, to represse heresies: In the whiche councell it was determyned thus, *Mos antiquus perduret in Aegypto, uel Lybia, et Pentapoli, ut Alexandrinus episcopus horum omnium habeat potestatem, quoniā*

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quoniam quidem et Romano episcopo parilis
 mos est. Similiter autem et apud Antiochiam,
 ceterasq; provincias honor suus unicuiq; ser-
 uetur ecclesiæ, We wylle that the olde
 custome and maner shall continue in
 Egipte, Libie, and Pentapoli, whi-
 che is that the byshoppe of Alexan-
 dzia shall haue gouernance and rule
 ouer al these: for that there is a lyke
 custome for the byshoppe of Rome.
 In lyke maner we wyl, that at An-
 tiochie, & other prouincis, euery one
 shall haue their due honour. This
 mooste honourable councell, whiche
 was kepte in the.iii.hundred &.xxiii.
 yere after Chyriste, then beinge pre-
 sent.iii. hundred and. xviij. byshops
 and holy fathers, determined that y
 byshoppe of Alexandria shulde haue
 as moche authoritie in his parties,
 as the byshop of Rome shall haue in
 Italy and other places in the weste,
 & sayth, that so it hath ben of a longe
 custome, approuing the same. Nowe
 it

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if that custome were good, and well allowed of suche holy fathers, howe can it be thought : that Peters successour shoulde by the lawes of god haue moze iurisdiction then any other byshoppe ? seinge that these holy fathers iudged than and decreed the contrarie, whiche beinge so nigh the apostels tyme not only approued the custome, but also made a decre therupon, whiche they wolde neuer haue done, except it myght haue stōd with the lawes of god.

¶ Also in the councel of Constanti- noble it was ordeyned, that byshops shulde not be troubled oughte frome their dioceses, noꝛ one shulde medle with an others iurisdiction : but the byshoppes of Alexandria shuld haue the gouernance of the orientall parties, the honour of primacy reseruid to the church of Antiochie, as it was ordeyned in the Nicene councel. And even so the byshoppes of Alsie shall ouersee

ouersee Asia, and order all thynges
perteynyng to Asia. Lyke wyse the
byshoppe of Bonte shal gouerne the
diocese of Bonte. And the byshops
of Thrace, their dioceses: so that this
councel also denyeth prelacy to Rome,
and to the byshop therof, reseruyng
euery diocese to his owne byshoppe.

¶ And of this we also rede in an e-
pistoll, sent frome the counsell of Af-
rike to Celestine byshoppe of Rome:
whiche accor dyng to other coun-
celles, and also to the mynde of saynt
Cypriane, concludeth, that no forein
byshoppe shulde meddell out of his
owne diocese.

¶ Lykewise in the counsell Mile-
uitane it was prouided, that al cau-
ses concernyng one prouince shulde
be determyned in the same. wher-
fore as you haue harde, I truste hit
be playnly proued, that the byshoppe
of Rome shall neuer proue by scrip-
tures suche prehemynence to be due
to hym,

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to hym, as he challengeth: but he defraudeth tēporal princis of the honoꝝ that god gaue them: & causeth theyr subiectis dampnably to disobeie the ordynaunce of god, as of late you haue had experien ce of some, whom neither frendes noꝝ kynsfolkes, nei-
ther the iudgemente of bothe vni-
uersities, Cambridge and Oxfoꝝde,
noꝝ the vniuersall consente of all the
clergie of this realme, noꝝ the lawes
of the parlyament, noꝝ their mooste
naturall and louinge prince, coude
by any gentylle wayes, reuoke from
their disobedieney, but wolde nedes
persist therein, giuing pernicious oc-
casion to the multitude to murmoure
and grudge at the kinges lawes: se-
inge that they were men of estimati-
on, and wolde be sene wyser then all
the realme, and of better conscience
then other, iustifienge theym selves,
and condemnynge all the realme be-
syde: whiche being condemned, and
the

the kinges prisoners, yet ceased not
to conceyue yll of our souerayne, re-
fusynge his lawes, but also in prison
wryte to theyr mutuall comfozte in
their damnable opintons, I meane
Doctour Iylshare and syze Thomas
More, whom I am as sorow to name
as any man here is to here them na-
med: Sorow, for that they being some-
tyme men of worthyppe and honour,
men of famous lernynge, and many
excellent gracts, & so tenderly some-
tyme beloued of their prince, shulde
thus vnkynndely, vnnaturally, and
traiterously vse them selves, our lord
gyue them grace to be repentaunt:
Let neyther their fame, lernyng, nor
honour moue you louynge subiectes
to your prince, but regarde you the
truthe, as I haue here befoze to you
reherfed, and for that this is the wyll
of god, and he comandeth the same,
humble your hartis therevnto: and
commytte your selves holly to god,
the

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that whan he shall come to iudge the
 worlde, he may exalte you into eter-
 nall glozie. And if the bysshoppe of
 Rome wyl thzette you with interdi-
 ctions oꝝ excommunications, oꝝ any
 other person oꝝ persons with warris
 oꝝ other displeasures, referre all to
 god: foꝝ he hathe moche regarde of
 you. foꝝ what nede you regarde the
 bysshops curle at Rome, when Christ
blesseth you at whom, sayeng Mat-
thei. v. *Beati estis cum maledixerint uobis*
homines, et persequuti uos fuerint, et dixerint
omne malum aduersum uos, mentientes prop-
ter me, Blessed ar you, when men wyl
 curse you and persequute you, and
 saye all that ylle is agaynst you foꝝ
 my sake ypenge vpon you. As longe
 as you be cursed foꝝ sayinge truthe,
 neuer feare: foꝝ defendyng that, you
 defende god, whiche is Truthe. But
 lette hym do his charitie and curse,
 I am sure that saynct Paule curseth
 hym foꝝ oppugnyng the treuth, a noð
 hym

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hym onely, but also all other, what
 sorte so euer they be of, yether apo-
 stols or angelles in heuen, that tea-
 cheth contrarie to the truth of scrip-
 tures, ye and Christe counseth hym
 in the gospells of Matthew, *Ve uobis*
scribes et pharisei hypocrite, quia claudis re-
gnum celorum ante homines, uos enim non in-
tratis; nec introeuntes sinitis intrare. Car-
 sed be you, whiche professe truth, and
 so haue the keyes to open heuen gas-
 tis, & yet ye neyther entre in to the king-
 dom of your selves, nor suffer other to entre.
 It foloweth in the epistoll, *Sobri-*
estote, et uigilate. Be sobre in your diet,
 and of a sobre conuersation bothe in
 word and dede. Here, if I myght be
 harde, I wolde exhorte suche as are
 of my sorte, and vse preachinge, so to
 temper their wordes, that they be not
 noted to speake of stomacke, and ra-
 ther to prate then to preache: Nor I
 wold haue the defenders of the kna-
 ges matters to rage nor rale, nor to
 iudicial

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SERMON OF

skolde, as many are thought to doe,
 salynge the bysheppe of Rome the
 harlotte of Babylon, or the heaste of
 Rome, with many suche other: for a
 wise auditoze will rather iudge for
 the prechers (and I haue hard some
 say so) to be meter to prech at Paulis
 wharfe then at Paulis crosse: And
 suche maner of prechynge blemys-
 sheth and defaceth good mattiers,
 and causith them many times to lose
 thei graces. Lette prechers rede
 the seconde chapitre of the seconde e-
 pistolle to Timothe, and they shall
 lerne an nother maner of fourme of
 prechynge, theune many haue used
 of late. It is nat commended in
 westmynster halle, that aduersaries
 shall stande raylynge and bray-
 lynge and skoldynge, but there they
 wolde bydde thein shewe thei rea-
 sonnes, and they shal reue the mat-
 ter betwixte thein. Soo we increa-
 se our princis cause, lette us see
 what

S I M O N A T T.

What euidence he hath. And if his
euidence be better then the byshop-
pes of Rome, thenne lette the righte
be giuen there as the righte is.
And as for the byshoppe of Rome
god be with hym, and make hym his
seruaunte. The firste I saie to my
bretherne, with saynte Peter: Do
ye your selues in your wordes, and
be circumspete, for your aduersaie
the dyuell, raungeth aboute in eu-
ery cozner, seekyng whome he may
deuoure: whome resyst you stronge
in feyth, remembryng that in Christ
you maye doe all thyng, and ouer-
come all your spirituall enemyes.
And thinke not that the dyuelle and
his mynysters persecute you onely:
for all good Christians are malig-
ned and persecuted, and shall be to
the worldes ende. The lord of all
grace, whiche hath called you to e-
ternalle glorie, by the meane of his
sonne Iesu Christe, for your lyttle

Sufferaunce, shall performe and sta-
 blysh the you in vertue by grace: to
 hym be chesely gloze and governaunce
 imperiall fozeuer: and secondarily
 nexte after hym to our pynce be ho-
 noure, and quietnes to his subiectes,
 here by grace in erth, and afterwarde
 in eternelle gloze: whiche graunte
 unto vs, that hath redeemed vs with
 his precious bloude, our Saviour
 Christ Iesus. Amen

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the yere of our lordes myghty
 M. D. XXXV. the .xiiij. day
 of July

CVM PRIVILEGIO
 REGIO

